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think cannot but commend itself on historico-critical as well as linguistic grounds: "Jesus designates himself **בְּרֵאשִׁית**, not as 'the lowly one,' but as 'the mortal, by nature weak, whom God wills, nevertheless, to be Lord of the universe.'" Its significance is derived, not from the evangelist's later importations into a colorless Aramaic expression for the first personal pronoun, but from the Old Testament, especially Ps. 8 and Dan. 7.

The student of the philology of the gospels will find here such material as he might search in vain for in the miscalled work of Blass. Especially timely is the warning to distinguish Aramaisms from Hebraisms, and both from mere "Septuagintisms," or Greek imitations of expressions which, though coined by the LXX, have no real equivalent in either Hebrew or Aramaic. Instances are given of each type.

It need hardly be said that the work is indispensable to the careful student of the language of the gospels.

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LITERARY NOTES.

IN a little book entitled *Praxis in Manuscripts of the Greek Testament* (New York: Eaton & Mains, 1899; pp. 63; \$1) Professor Charles F. Sitterley, Ph.D., of Drew Theological Seminary, has brought together into brief form considerable elementary information concerning the mechanical aspects of manuscripts. It contains among other things, a chart taken from Vollert's *Tabellen zur neutestamentlichen Zeitgeschichte*, and fine half-tones of Sinaiticus, A, B, D, with brief explanatory notes. It also contains half-tones of nine minuscule manuscripts in the possession of Drew Theological Seminary, the oldest of which dates from the eleventh century.

THE Jewish Publication Society of America issued some time since, a translation of A. Darmesteter's essay, the *Talmud* (pp. 97; \$0.30). It would be hard to find an equally good description of the immense literature that goes under that name. The translation is well done, and the essay should be in the hands of every thorough student of the New Testament. It is worth quoting one sentence, not only for its own weight, but as an illustration of the author's balance: "The

historian will address himself to it [the Talmud] for light upon the early centuries of the Christian era, and of the centuries immediately preceding it, and though not seeking in it precise data, which it cannot furnish, he will be sure to find a faithful picture of the beliefs and ideas of the Jewish nation, of its moral and spiritual life."

BOTH of the leading and critical theological papers of Germany, the biweekly *Theologische Literaturzeitung*, edited by Harnack and Schürer, and an exponent of liberal theology, and the weekly, but smaller, *Theologisches Literaturblatt*, edited by Professor Luthardt, and the protagonist of conservative theological thought, bring in each issue a long list of the new publications, etc., in the theological world. The bibliography of the former, formerly prepared by Professor Gregory, but now by Lic. Paul Pape, has the subheads of "German Literature," "Foreign Literature," "Articles from Magazines," and "Book Reviews;" while the bibliography in the latter journal, generally more complete and exhaustive than in the former, divides the material according to subjects, sometimes as many as twenty or two dozen rubrics being mentioned. The information as to size of book, price, publisher, etc., is complete. Periodicals are given in a special list. On the whole the bibliography of the *Literaturblatt* is more satisfactory than that of the *Literaturzeitung*. Both do justice to non-German publications.

THREE years ago Professor Friedrich Blass, of Halle-Wittenberg, published his *Grammatik des neutestamentlichen Griechisch*. An excellent translation into English has been made by Mr. H. S. Thackeray, and elegantly published by The Macmillan Co., with the title *Grammar of New Testament Greek* (New York, 1898; pp. 340; \$4.50). The work is an important one, and should be a part of every thorough Bible student's apparatus. It gives the data of New Testament grammar extensively, and the matter is excellently arranged. It does not, however, take the place of the previous large grammars of Winer and Buttmann; Moulton's English edition of Winer's *Grammar of New Testament Greek* is still indispensable to the interpreter of the New Testament. For Blass' work aims at the gathering and classification of the syntactical phenomena of the New Testament writings, and, with some important exceptions, accomplishes this. But Professor Blass has had neither the patience nor interest, perhaps not the necessary biblical scholarship, to discuss the many ambiguous and difficult

passages which confront one in the interpretation of the New Testament. Some of these passages he summarily throws into one classification or another, at times surely where they do not belong. Others of these passages he leaves unnoticed. And the consequence is that, while the book is a highly valuable one for advanced students of the New Testament Greek, it is constantly disappointing to one who is after a careful discussion of the interpretation of problematic passages. To such Professor Burton's *New Testament Moods and Tenses* will be much more useful and usable, and Moulton's *Winer* if a second and larger work is desired.

WHAT is probably the best institution in Europe for the practical acquisition of oriental languages is found in Berlin, in the "Orientalisches Seminar," in close touch, but not in official connection, with the university. Its head is Professor Edward Sachau, of the Syriac chair in the university. The institution was established more than a decade ago as an experiment, and is one of the results of the new colonial policy of the empire. Its object is to teach government officials, both military and civil, who may want "to make their career" in the East, the language of these lands; it also gives merchants, missionaries, and others who may follow the course of empire in the Orient, the practical use of these tongues. For this reason the institution has a double faculty, one theoretical and one practical man in each language, the first being a technically skilled German philologist and the second a native instructor. The languages taught are chiefly those needed by the German in his dealings with eastern peoples. As a rule about a dozen languages are represented in the schedule, and the attendance has constantly averaged more than a hundred students. About a year ago the institution was made a permanent one, and recently it has begun the publication of an annual, entitled *Mittheilungen*, of about 600 pages, in which the subject of orientalism in general, but entirely from a practical point of view, receives attention. The *Hefte* that make up this annual contain, as a rule, lengthy discussions and investigations. Professor Sachau is the editor. Institutions somewhat on the plan of the Berlin seminar are found also in London and Paris, but the Berlin school is decidedly more modern in character and purpose.